

THE MONVMENT OR TOMBE-STONE:

OR,

A SERMON PREACHED
at Laurence Pountnies Church in Lon-
don, Nouemb. 21. 1619. at the funerall
of Mrs. *Elizabeth Iuxon*, the late wife
of Mr. *Iohn Iuxon*.

By STEPHEN DENISON Minister of Gods
word, at Kree-Church in the honourable
Citie of London. K

Pro. 10. 7.

*The memoriall of the iust shall be blessed, but the
name of the wicked shall rot.*

Math. 26. 13.

*Wheresoeuer this Gospell shall be preached in the
whole world, there shall also this that this wo-
man hath done, be told for a memoriall of her.*

The second impressiō.

LONDON,

Printed by Richard Field dwelling in Great
Wood-streete. 1620.

MONUMENT OR TOMBSTONE

A SERMON PREACHED

at the Burial of the Rev. and
Hon. John Wesley, on the 25th of March 1791

at the Burial Place of the
Rev. and Hon. John Wesley, in the
City of London.

By the Rev. and Hon. John Wesley,
Minister of the Gospel in the
City of London.



Printed by J. Wood, at the
Printers Office, in the Strand.

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TO Mr. IOHN
IVXON, CITIZEN OF
THE FAMOUS CITIE OF
London, and his five children, whom
I loue in the truth:

STEPHEN DENISON wisheth in-
crease of all true happinesse and prospe-
ritie.



*Eare friend, it hath bene
my purpose a long time,
to giue some publicke
testimonie before I die,
of your loue and kind-
nesse shewed vnto me: and considering
that God hath offered such an opportuni-
tie as this, I thought I could not do lesse,
then to testifie my thankfulnesse vnto
you, and to giue Gods Church an occa-
sion,*

THE EPISTLE

sion, both to blesse God for you, and to remember you & yours in their prayers. I do acknowledge that you haue bene, and so vnto this day you do remaine, the most faithfull friend, and bountifull benefactor, which hitherto I haue found vpon the earth. You and your worthie wife now deceased were the good Shunemites, which gaue me the first constant entertainment in this Citie. Your care ouer me hath bene great, your faithfulnessse true, and your bountie to me not little. I am perswaded God will blesse you for it, and that Gods deare people will loue you for it; and for mine owne part I shall still remaine in your debt, to pray for you, and to do you the best spirituall good that I can. God hath depriued you of a vertuous wife, and me of a deare friend; but the will of the Lord is good, and he knoweth what is best. Comfort your selfe concerning her death, by the sound experience which you had of her godly and vertuous life: and remember

DEDICATORIE.

ber with ioy, that which drew teares from you at her death, to wit, what a great care she had of your soule whilest she liued. Remember also with comfort those excellent marks which were in her, which you saw in her, and knew in her, as well as my selfe. I confesse you haue a great misse of her many wayes, but the consideration of her vndoubted happinesse, must comfort you concerning that misse. Labour you to make a good vse of her visitation and death; let it moue you to renew your couenant with God, and to be mindfull of your owne mortalitie, to prepare for it in due time, to worke out your owne saluation with feare and trembling. Get oyle into your vessell whilest you haue time, that so you may be ready when the Bridegroom cometh, to enter in with him. And now giue me leaue to speake a word or two to your beloued children.

You M. Iohn Luxon the first borne,
let me exhort you to flie the lusts and va-

THE EPISTLE

nities of youth, and giue your mind vnto goodnesse: remember your Creator now in the dayes of your youth. Learne with Timothy to know the Scriptures of a child: as you are the first borne in age, so be you the first borne in grace; be an example vnto the rest of the children in vertue and stayednesse: fulfill the propheties which go of you. Your tender father reioyceth in you, and hopeth that grace is in some measure begunne in you; and for my owne part I hope good of you, therefore be you good.

And you M. Thomas Iuxon, let me admonish you, not to turne the grace of God into wantonnesse: vse that capacity which God hath giuen vnto you, for the glory of God: be carefull to giue your mind vnto learning, and to know God: be obedient to your parents; feare God and keepe his commandements, for this is the whole duty of man, as Salomon saith, Eccles. 12. And otherwise, if you will not hearken vnto this, then I must say

DEDICATORIE.

say with the same Salomon: Reioyce & yong man in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes. But know thou, that for all these things God will bring thee into iudgement. Eccles.

II.9.

And you Mistris Elizabeth Iuxon, let me put you in mind, that as you beare the name of your vertuous mother, so you would be carefull to follow her godly steps: be you diligent to heare Gods word preached, and to reade the same in priuate euery day; meditate that which you heare and reade, and be carefull to practise that which you learne, both in your generall and particular calling. For these were the steps of your worthy mother.

And you Mistris Sarah Iuxon, remember also after whom you are named, to wit, after Sarah the wife of Abraham. Be diligent to reade the story of

THE EPISTLE

Sarah in the booke of Genesis, and follow her in all things that are good and imitable. And remember the words of the Apostle, that women are the daughters of Sarah so long as they do well, 1. Pet. 3.

And lastly, you Mistris Mary Iuxon, if God shall giue you life to liue to come to yeares of discretion and understanding, consider what I say vnto you. You are named after the blessed virgine Marie. As she therefore conceived Christ in her wombe, so do you conceiue him in your heart. As she pondered the words of the shepheards in her heart, so do you meditate of the word of God day and night. Yea consider what graces were in her, and labour for the same. Yea let me say vnto all you three pure virgins, beware you of the sinnes of the times, take heed of following the vaine fashions of the world, take heede of pride, take heede of whoredome and all manner of uncleannesse: haue a care with whom you consort your selues:

marrie

DEDICATORIE.

*marrie not without the consent of your
parents or gouvernours, and be sure that
you marrie in the Lord. In a word, be
carefull to reade and consider the marks
which were in your mother, and labour
to find the like in your selues. And thus
you shall leade a blessed life, and accom-
plish a happie death, and at the last shall
come to that heauenly kingdome, whi-
ther your deare mother is gone before.
Vnto the which heauenly kingdome, the
Lord of his mercie bring vs all for Iesus
Christ his sake, Amen.*

Yours in all Christian dutie,

STEPHEN DENISON.

TO



TO THE READER.



Ourteous Reader, I haue bene exceedingly impo-
rtuned, and that by many worthy Christians, for
the markes which our worthy sister decessed
left behind her. I could not tell how so
well to satisfie the religious request of my
brethren in this thing, as by making pub-
like for the common good both the Ser-
mon and the markes. Here therefore I
offer them to thy Christian consideration;
reade them with a single eye: weigh them
well, and if thou reape any benefit, giue
the whole glory to God, and remember
the vnworthy writer in thy prayers.

Thine in the Lord,

S. D.



THE
MONVMENT
OR TOMBE-STONE.

Iob 7. 3. 4.

*So am I made to possesse the moneths of
vanitie, and wearisome nights are
appointed to me: when I lie downe,
I say, when shall I arise, and the night
be gone? and I am full of tossings to
and fro, vnto the dawning of the day.*

IN the first verse of this
chapter the holy man
Iob layeth downe a ge-
nerall position, to wit,
that the dayes of mor-
tall man are like the dayes of an hire-
ling: and this position he laboureth
to make good in the subsequent or
next

next ensuing verses, and that by declaring wherein the comparison standeth betweene the dayes of an hireling and the dayes of mortall man, in these words following : *As a seruant earnestly desireth the shadow, and as an hireling looketh for the reward of his worke, so am I made to possesse the moneths of vanity, and wearisome nights are appointed for me, &c.* This is the coherence.

Now this text is for the matter of it a lamentable complaint, wherein for order and methods sake, we may take notice of two points, first of the person complaining, and that was *Iob* in this word 1. Secondly, of the matter of the complaint, which is twofold. First, for the vanishing of his time, in these words, *So haue I bene made to possesse the moneths of vanitie.* Secondly, for the tediousnesse and extremitie of his paine, in the rest of the text: *And wearisome nights are appointed*

ted vnto me: when I lie downe, I say,
when shall I arise, & the night be gone?
and I am full of tossings to and fro vnto
the dawning of the day.

So am I made to possesse the moneths
of vanity. It may be demanded here in
the first place, what is meant in these
words by *vanitie*. Vnto which iust de-
mand for the clearing of the text, I an-
swer, that this word *vanity* is taken in
two sences in holy Scriptures, viz.
sometimes for the vanity of sinne, and
so it is vsed in Psal. 119. 37. where *Da-
uid* intreateth the Lord to turne back
his eyes from beholding vanity, that
is, frō beholding sinfull obiects. And
in deed my deare Christian brethren,
sin is iustly styled by the name of va-
nity, for there is no vanity to the vani-
ty of sin. For how vaine a practise it is
for a little momentanie pleasure, and
for a modicum of transitory profit,
that a man or woman should set the
glory of God, the merits of Christ,
the

the kingdome of heauen, and their owne saluation to sale, I leaue it to your owne consciences to iudge. But for mine owne part, I esteeme wilfull and desperate sinners to be the most vaine and foolish people in the world. But concerning this kind of vanitie *Iob* doth not speake in this place: for it is not meant that *Iob* had spent his moneths in the vanity of sinne, as they do which spend their precious time in pricking & pinning, and painting and pampering, in running to stage-plays, in haunting of tauerns and alehouses, in prosecuting of vn-necessary suites at law, and such like: for *Iob* indeed was none of this cursed crew: but *he was perfect and upright, and one that feared God, and eschued euill*, as God himselfe giues testimony of him in the first chap. of this booke, at the first verse: yea this blessed *Iob* was such a man, as that there was none like him in all respects in the whole world,

world, at the least in his age and time. For so it is said of him in the second chapter and third verse, of this holy booke.

We must note therefore and observe, that the word *vanity* is taken also in Scripture for the vanity of a fading condition; and so it is vsed in Psal. 144. 4. where it is said, *Man is like to vanity, his dayes are like a shadow that vanisheth:* and in Rom. 8. 20. *The creature is made subiect to vanity:* that is, to a fading condition. And thus the word *vanity* is vsed in our present text: *I haue had as an inheritance the moneths of vanity,* that is, vanishing and fading moneths, the abstract being put for the concrete, or vanity for vanishing.

And wearisome nights, &c. Here it may be also inquired what it was that *Iob* endured in the night, for the which he termes his nights wearisome nights, or, as it is in the original, nights
of

of labour. To this I answer: *Iob* endured three things in the nights, the which three things made his nights the nights of labour and vnrest.

First, he endured fearefull dreames and visions, as appeareth in this present seuenth chapter and fourth verse, where it is said, *When I say, my bed shall comfort me, my couch shall ease my complaint, then thou scarest me with dreames, and terrifiest me through visions.* And this was a great passion; for it is grieuous to be scared with dreams, but it is more to be terrified with visions and apparitions of Angels whether good or euill. The want of naturall rest vnto a weake person is very tedious, but this addition of terror and horror is much more grieuous.

2 The second thing which *Iob* endured in the night as well as by day, it was anguish of mind and trouble of conscience: *For his calamitie was beanie then the sand of the sea, the arrowes*

arrowes of God Almighty were within him, the poyson thereof drunke vp his spirit, yea the terrors of God set themselves in aray against him, Iob 6.2.3. And this was matter of sore labour; for as Salomon saith, *A man will beare his infirmitie; but a wounded spirit, who can beare it?* Prou.18.14.

3. The third thing which Iob endured in the night, was extremitie of paine in his bodie, expressed by verie grievous and dolefull fits; for when he lay downe, he said, *when shall I arise, and the night be gone?* and he was full, or as it is in the originall, *he had his belly full of tossings to and fro to the dawning of the day.* And there is none which haue had experience of extremitie of sicknesse, but I hope they will easily acknowledge, that extremitie of paine is a sore labour.

Thus much for the clearing of the meaning of the words.

Now before we come to the do-

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Strines and instructions, one maine question may be moued concerning the practise of *Iob* in complaining, whether he did well or ill in it? And to this I answer, that in many things *Iob* sinned in the matter of complaint, as *in cursing the day of his birth*, *Iob* 3. and in desiring for anguish to be *cut off before his time*, *Iob* 6.9. and *chusing to be strangled* was likewise a great sin in him; *Iob* 7.15. But in these words in the text, I take it that *Iob* did not mainly sinne (howbeit I do not excuse him altogether from infirmitie,) but for his words vsed, they are warrantable; as for his secret affection, we haue nothing to do with it, we leaue it to God that knowes it.

You will then demand, Is it lawfull therefore for such as are in distresse to complaine?

To this I answer, that all complaint is not sinfull. *Dauid* complained in the sixt Psalme, that *his soule was sore troubled,*

troubled, and yet he sinned not. Heze-
chiah mourned like a dove in his sicknes,
 Esay 38.14. and yet for that is not
 iustly to be reprov'd.

But lawfull complaint in time of
 extremitie, must be ioyned with these
 limitations.

First, it must not be with murmu-
 ring or repining against God, but ra-
 ther with a patient submitting to his
 blessed will: so that though we do de-
 clare our grieve, yet we must be con-
 tent to endure it, in obedience to
 God; and we must learne of Christ, to
 say, *If thou wilt that I shall drinke of*
this cup, thy will be done.

Secondly, our complaint must not
 be to the weakning of our faith: we
 must so complaine, as that still we
 hold fast some ground of ioy. For in-
 deed we ought to reioyce euermore;
 and we should not mourne without
 hope, as the Apostle speaketh.

Thirdly, our complaints must be

moderate; for there is but a time to mourne. We ought to find time, as wel for the declaring of Gods mercies which we haue receiued, as to expresse our griefes, or else we are greatly vnthankfull.

Thus much for the meaning. Now come we, by Gods permission and assistance, to collect such doctrines and instructions as may make for our edification.

Moneths of vanitie. Where note we, that *Iob* speaking of his life, doth not terme his moneths, moneths of certaintie, as though he had a lease of his life, but moneths of vanitie, as implying that *Mans life is very fraile and subiect to vanish away.* And indeed there is nothing more fraile, and more vncertaine. For this cause the Scripture compareth our liues to things that are very inconstant: as sometimes to grasse, which in the morning flourisheth & groweth, and in the euening

is cut downe and withereth, Psal. 90. 5. 6. And sometime to a vapour, which appeareth for a very little time, and afterwards vanisheth away, Iam. 4. 14. Sometime to a weauers shuttle, which quickly passeth from one side of the webbe vnto the other. Sometime to smoke, which is driuen away and dispersed with euery wind or blast, Psal. 102. 3. Sometime to a shadow which declineth, Psal. 102. 11. And sometime to vanitie it selfe, as in my text.

Gods Church and people haue taken diligent notice of this frailty from time to time, and therefore haue made account of short life. Hence it is that *Abraham* in his perfect health termeth himselfe dust and ashes, Genes. 18. 27. Hence it is that *David* saith, that his life is alwayes in his hand, Psal. 119. 109. Hence it is that *Paul* saith, *I am readie to be deliuered, and the time of my departure is at hand,* 2. Tim. 4. 6. Hence it is that the

Church saith, *we haue here no abiding citie*, Hebr. 13. 14. And hence it is that so many faithfull Christians do so ordinarily remember their mortallitie and their graue when they lye downe in their beds.

1. Reason And indeed very experience doth teach vs that mans life is fraile. For do we not see yong men die as wel as old? Do we not see strong men die as well as weake? Do we not see wise men die as well as foolish? Yea do we not see physicians die as well as patients? Yea there is none, rich or poore, high or low, noble or meane, which can promise himselfe to liue for the space of one poore houre.

2. Reason. Againe, our liues must needs be fraile and vncertaine, in respect of the manifold dangers whereunto they are continually subiect. For first, they are subiect to infinite diseases, as to the pestilence, to the burning feuer, to consumptions, to the gout, to the
stone,

stone, to the dropsie, to the bloudie
issue, and to innumerable other.

Secondly, they are subiect to the
stroke of Angels, to the layings in
waite of enemies, yea to Gods imme-
diate stroke.

Thirdly, they are subiect to many
sodaine accidents. If they trauell by
land, they are subiect to be taken by
theeves and robbers, and to be left
for dead. If they ride, they are subiect
to fall from their horses, and to breake
their neckes. If they trauell on foote,
they are subiect to take immoderate
heate. If they eate, they are subiect to
take surfet, though they eate neuer so
little. If they fast, they are subiect to
grow into weaknesse. If they sit in
their houses, diseases will grow vpon
them by much sitting. If they walke
abroad, a thousand dangers both o-
uer their heads and vnder their feete,
and before them and behind them,
and at their right hand and at their

lest do attend & wait vpon them, and therefore how fraile is the life of man?

Obiect.

Yea but some possibly will obiect and say, Do we not see some men and women to liue long? Do not some in our age attaine seuentie yeares, some eightie yeares, some ninetic yeares, some an hundreth? and may not I hope to liue as long as they?

Answ.

I do not denie, but God is able to continue thee long vpon the earth, though thy life be neuer so fraile. But it is not thy safest course, my Christian brother, to make account of, or to expect long life. For if they which are strong, liue vntill seuentie or eightie yeares, yet we find by experience, that there be a great many which neuer see fortie, some which neuer see thirtie, some which neuer see twentie, some which neuer see ten.

2. Obiect.

Yea but some, it may be, will further obiect and say, I am strong and lusty, I am yong, or in my best yeares, I find

no decay in my body; and therefore what reason haue I to looke for death?

Alas poore soule, whosoeuer thou art, thou art too prone and ready to deceiue thy selfe. Hast thou neuer read, that *Man in his best estate*, that is, in his best yeares, in his best strength, in the very floure of his age, *is altogether vanitie*? Reade Psalme 39.5. and it will teach thee. Hast thou neuer read what *Iob* saith in his 21. Chapter and 23. verse, where he testifieth, that *One dieth in his full strength; his breasts being full of milke, and his bones being moistened with marrow*? Reade and consider, and be not incredulous, but beleeuing.

Now hauing proued the truth of this point, to wit, that the life of man is very fraile and vncertaine; and hauing answered the Obiections which might be made against the same: it remaineth now to make application of that which hath bene deliue-

liuered. And a threefold vse we may make of this our frailtie; to wit, an vse of Reproofe, an vse of Instruction, and an vse of Comfort. An vse of reproofe. And it may reprove diuers. First, such as haue made a couenant with Death, and put the euill day far from them; which thinke in their hearts, that though a scourge come & passe through the whole land, yet it shal not come neare them. Alas poore soule, what priuiledge hast thou to escape more then any other? art thou any iote the more safe, because of thy securitie? No verily. *For when thou shalt say, Peace and safetie, then shall there come vpon thee sodaine destruction.* As Paul saith, 1. Theff. 5.

Secondly, this may serue to reprove such as immoderately do seeke after wealth, being as vnfatiable in seeking riches, as if they and their children were not mortall, but immortal; as if indeed they were to liue
here

1. Use.

here alwayes, and were to make provision for an earthly eternitie. O foolish and filthy couetousnesse! when wilt thou say, It is enough? O vaine man, thou prouidest with the danger of thy soule for many yeares, when it may be this night thy soule shall be taken from thee, and then whose shall these riches be which thou hast vniustly gathered?

Thirdly, it may make for the iust reproofe of them which labour to perswade others that they shall liue long. These are like vnto them which promise others libertie, and are themselves the bondslaues of corruption. And in this many Physitians are too much to blame, which will make such large promises to their patients, as though it were in them to recouer health at their pleasure, when as in the meane time the poore patient dieth vnder their hands.

The second vse is an vse of Instru- 2. Vse.
tion

tion: for considering that mans life is thus fraile, therefore hence we should learne to be humbled in our selues. We must remember we are but dust and ashes, and therefore we must not haue high conceits of our selues: neither must we affect the too much pampering & pranking of the body. Alas, it may be thou art feeding nicely and curiously to day; it may be thou art now pranking thy selfe in pride and in strange attire, or painting thy face with *Iesabel*; and before to morrow thou mayest be dead. O earth, earth, earth, heare the word of the Lord; humble thy selfe before the Lord, in consideration of thy mortalitie. If thou wilt not humble thy selfe, thou hast iust cause to feare that the Lord will humble thee, and bring thee low.

Secondly, the consideration of our frailtie must teach vs, not to deferre or put off our repentance: but
whilest

whilest it is called to day, -to call our selues to a secret examination of our wayes and courses, to humble our selues for them, to renew our covenants with God of our obedience, and to turne from the power of Satan to God. Thou thinkest thou mayest do this soone enough when thou art old : but how doest thou know, whether thou shalt liue to be old, or no? Or suppose thou liue to be old, how doest thou know that God will giue thee repentance at the last, when thou hast hardened thine heart against him by thy sins? Therefore, whilest it is called to day, either now turne or neuer, either now repent or perish. Either seeke the Lord in time whilest he may be found, or else neuer seeke him.

Thirdly, the consideration of our frailtie must teach vs, first to seeke Gods kingdome and righteousnesse, and to lay vp for our selues a good foun-

foundation against the time to come. We must labour to be rich in faith, that when death comes vpon vs, we may not flauishly feare it, but rather chearfully embrace it as a most welcome messenger. It is lamentable to see what paines men take to go to hell, how they labour for the obtaining of their lusts and vnsatiable desires, and in the meane time remaine altogether voide of care how they might attaine heauen. O awake, awake, remember our abode here, it is but for a short time; but that estate which is to come, whether it be for happinesse or woe, it is eternall, and without end. Therefore strive and take paines to enter in by the straite gate. We find by experience, things of value in the world, to wit, riches and honours, and high places, they are not attained without great meanes vsed: and shall we thinke that sauing grace, & Gods kingdome will be obtained

rained without great striving? Let no man or woman deceiue themselves: for if the righteous which labour hard in the vse of meanes, as in hearing, in reading, meditating, in the vse of the Sacrament, in conference, in keeping faith & a good conscience, in prayer, and such like: if such I say shall scarcely be saued, notwithstanding all their care and striving; then what shall become of such as strive not at all; or if they do strive, it is very coldly and negligently? Surely such, vnlesse they mend their pace, they can neuer reach their iourneys end, which is the glorious kingdome of heauen. They will be found like trauellers dead in the way before they halfe reach home.

The third and last vse is for comfort and consolation. For considering that mans life is so fraile; therefore first it may be a comfort to such as endure exile, or banishment, or imprisonment,

sonment, or hard vsage, or pouertie, or sicknesse, or the like, they may remember, that their afflictions here cannot be long, because their liues are but short. *Peace shall come, and they shall rest in their beds,* Esay 57. 2. and *Blessed are they which die in the Lord, yea saith the Spirit, they rest from their labours,* Reuel. 14. 13.

Secondly, the consideration of shortnesse of life, may be matter of consolation and comfort vnto such as belecue; for now their saluation is nearer then when they began to beleue. What knowest thou, but that there is but a step betweene thee and heauen? Thou art here this yere, thou mayest be in heauen before the next; thou art here this moneth, thou mayest be with Christ before the next. Yea thou art here to day, thou mayest be in blisse before to morrow. O thrise happie estate! how would men admire the happinesse of such a
 begger

begger as were in possibility euery
houre to be aduanced to a kingdome?
And how much more admirable is
the estate of euery true Christian,
who stands in continuall possibilitie
to be aduanced to such an estate, as
*neither eye hath seene, nor eare hath
heard, neither can it sufficiently enter
into the heart of man to conceive?* 1. Cor.
2. 9.

Thirdly, the consideration of our
shortnesse of life may comfort all
such faithfull Christians as do desire
to be freed from sinne. Though Sa-
tan and the world, and their owne
corruptions, do disquiet them for a
time, yet they shall not alwayes dis-
quiet them. Death will come and that
quickly, and then thou shalt sinne no
more, neither shalt thou be tempted
to sinne any more, but thou shalt be
like vnto an elect Angell, yea like vn-
to Iesus Christ in perfect holinesse &
righteousnesse. Which estate Gods
C chil-

children more affect then they affect the very happinesse or ioyes of heauen. And thus much for the first doctrine.

Moneths of vanity: Hence obserue
 2. Doctr. we in the next place, *That afflictions sanctified are an especiall meanes to bring a man or woman to a cleare sight of the vanitie of earthly things.* Iob being greatly afflicted, and hauing his affliction sanctified vnto him, was enabled out of the bottome of his affliction to see that his moneths were but vanitie. And the like may be said of *Dauid*, who being sicke and weake, obtained withall an holy contempt euen of his very kingdome, and was content that *Salomon* should be crowned King euen in his life time, 1. King. 1.33. The like we reade of *Barzillai* in 2. Sam. 19.33.34. who when *Dauid* offered him great honour and preferment in his Court, he considering with himselfe that he
 was

was now growne very old, refused the kings offer. And thus many Christians which in time of health did too much affect riches and honours, and finenesse in apparell, afterwards in time of sicknesse come to see the vanity of all these. To this purpose *Salomon* speaketh well in Eccles. 12. 4. that in old age, which is a laborious affliction of it selfe, *the daughters of singing shall be abased*: as implying, that though in health and youth, men or women stand too much affectionated to the vanitie of earthly delights, yet in affliction and old age they shall attaine the sight of the vanity of these things. So that afflictions are like vnto the clay wherewith the blind mans eyes were annointed in the Gospell, and whereby he came to attaine his sight, which before he wanted. Yea afflictions are like chry-stall spectacles, whereby Christians are helped much in the discerning

and discovering of earthly vanity.

Reason. And there be two reasons for the evidencing or clearing of the truth of this point, to wit, *That afflictions sanctified are especiall helpes to bring to sight the vanity of earthly things.* As first, because men and women in afflictions find by experience the helplesnesse of earthly things, they find that they may lie in paine and misery, yea that they may die, and be turned to dust, for any thing which their riches or honours can helpe them: and therefore they may easily conclude, How vaine ô Lord do I now find these things, vpon the which formerly (foole that I was) I haue so doted, and set my mind? Behold now I see and say with the Preacher, as I find also by euident experience, *Vanity of vanities, vanity of vanities, all is vanity, Eccles. 1. 2.*

2. Reason. Secondly, in sanctified afflictions men and women come to the sight of

of the excellency of true sauing grace: now they can value one dram of faith aboue many talents of gold; now they had rather haue oyle in their vessels, then treasure in their coffers. And the more that any one is brought to the sight of the true worth of grace, the more they are brought withall to the sight of earthly vanity. Do I see the price of heauen? Then I see the basenesse of the earth. Do I see the excellency of the knowledge of Christ my Lord? Then I see all other things to be drosse, and count them to be dung.

Yea but some, it may be, will be *Obiect.* too busie to obiect, that afflictions are more like to driue vs from God then to bring vs vnto him, and that afflictions are dead helpes of themselves, and cannot profit.

Vnto whom I answer, that afflictions separated from the working of Gods Spirit are indeed of no value; *Answer.*

which is the reason that though Turkes and Infidels haue afflictions as well as Christians, yet they are no whit bettered by their afflictions, because indeed their afflictions are not sanctified vnto them. And the like we may be bold to say of the written word of God. For the word it selfe separated from the Spirit cannot worke. So that we put not this vertue of bringing to the sight of earthly vanity, in the very afflictions theselues, no more then we ascribe the recouery of the blind mans sight vnto the clay wherewith his eyes were annointed. But this we affirme, that afflictions sanctified, that is, afflictions ioyned with the work of Gods Spirit are excellent means to bring to the sight of earthly vanity. Yea had it not bene for afflictions sanctified, there be many now in heauen which had neuer come there. And had it not bene for afflictions, there be many prodigals
in

in the world , which had not knowne
(as they do know) what had belonged
to the turning from the power of Sa-
tan to God. And therefore as I desire
that there may not too much be ascri-
bed to afflictions : so I would fore-
warne men to take heed how they
make too slight account of them, co-
sidering to what excellent purposes
God hath sanctified and appointed
them; & considering withall the con-
fessions of many sound and experien-
ced Christians, which do ingenuously
acknowledge that such and such af-
flictions were especiall meanes to
bring them to God.

But may not afflictions lawfully *2. Object.*
be desired and prayed for, confide-
ring that they may be meanes, if they
be sanctified , of much good vnto
vs ?

To this I answer, that as we are not *Answer.*
to condition with God that he would
neuer touch vs with any affliction,

but we must referre our selues vnto his will. So we are not to hasten afflictions vpon our selues : and the rather because we know not what ability we haue to beare afflictions, or what grace we shall haue to make the right vse of them. We may indeed pray that if afflictions be vpon vs they may be sanctified vnto vs, and it is an holy and necessary prayer : but to pray that God would scourge vs, it is a presumptuous request, and doth sa- uour too much of ouerweening our owne strength. And if any for their presumptuous practise shall alledge the example of *Dauid* in Psalme 6. 1. that he prayed, not to be corrected in Gods wrath, whereby he seemeth to be content that God should scourge him, so that it were not in his furie : to this I answer, that such know not of what spirit they are which thus rea- son. For art thou able to make as good vse of afflictions as *Dauid* was?

I trow not. Secondly, *David* doth not absolutely pray for afflictions, but taking it as granted, that God would afflict him, he prayeth that the Lord would not afflict him in his wrath and fury. Therefore we conclude, that though much good be wrought by afflictions, yet that afflictions are not to be prayed for, or to be hastened.

But to come to the vse and application of this point: Is it so *that afflictions sanctified are* an especiall meanes to bring vs to the sight of the vanitie of earthly things? Then this should teach vs in the first place, to take notice of, and to admire the excellent power of God, who is able out of darknesse to bring light. For what is more vnlikely, in the iudgement of flesh and bloud, to do good, then afflictions are? For by reason, when a man is sicke, he is more fit to see the excellency of health then the vanity of it; and when he is poore, to see

1. Use.

see the happinesse of riches, then to see their impotency. And therefore great and admirable is the worke of our good God in all things, and particularly in the sanctification of afflictions. We may iustly say with the Apostle, Rom. 11. 33. *O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his iudgements, and his wayes past finding out!*

2. Use.

Secondly, this consideration of the usefulness of afflictions must be an especiall meanes to perswade vs to patience vnder the crosse, and to a willing submitting of our selues vnder the mighty hand of God. He is a wise and prudent Physitian, he knoweth indeed what physicke is best for vs. We haue a great God to deale with when we are vnder afflictions, and if we submit vnto him he will raise vs vp. But if we walke stubbornly against him, he will walke stubbornly against vs.

vs. Gods wrath is like to the thunder & lightnings, which commonly hurt not soft and yeelding bodies because they do not resist, but they exercise their force vpon stout oakes and iron locks and barres, &c. So God deales gently with such as submit themselves, but if any resist, he will surely crush them and make them tame. They shall be sure to gaine nothing by obstinacy against God, but increase of their miseries. Yea God will walke obstinately against his very elect if they resist his proceedings, as we see in the example of *Jonas*: how did God persecute *Jonas* with winde and tempests, yea how did he toss him into the seas, and plunged him into the hell of the whales belly, and neuer left him vntil he had brought him to submit to go to Nineue? And therefore make a vertue of necessity; that which thou must suffer of necessitie, suffer it with patience and willingly. It may be
the

the Lord aimeth at greater good towards thee in thine affliction then thou art aware of. And therefore as thou art content to receiue many a bitter potion at the hand of a physician in hope of health, so be content to drinke of the cup which God hath tempered, in hope that it shall worke for thy good.

3. Use.

In the third place we must duly examine our selues if at any time we haue bene afflicted; whether our afflictions haue wrought thus with vs or no: viz. whether they haue brought vs to the sight of the vanity of earthly things. If they haue, we may be perswaded that they are sanctified vnto vs: and we haue great cause to be thankfull to God for them.

But if we haue bene scourged, and yet are neuer the better, we haue iust cause to be humbled, and to feare that our afflictions were neuer sanctified vnto vs. *The Lord hath smitten vs,*
but

but we haue not griued, he hath consumed vs, but we haue refused to receiue correction; we haue made our faces harder then the rocke, we haue refused to returne: as the Lord complaineth against the disobedient Iewes, Iere. 5. 3. And thus much for the second Doctrine; to wit, *That afflictions sanctified, are speciall helpes to bring vs to the sight of the vanitie of earthly things.*

Painefull nights: Or as it is in the 3. Doctr. originall, nights of labour. Whence obserue we, *That it may befall the deare children of God, to be visited with painefull and tedious visitations.* They may be sicke and grieuously pained, and that not for a night, or for a day, but for nights, that is, for many nights together. The truth of this we see, first here in *Iob*: Nights of labour, or painfull nights haue bene appointed vnto me: for thus he complaineth.

And

And that Gods children may be visited with grievous paine, and with laborious sicknesse, it is further manifest by examples; as first by the example of *Dauid*, a man after Gods owne heart. For, how doth he complaine in the sixth Psalme? That his bones were vexed, that he was weary of his groning, that his eye was consumed with griefe: and in Psalme 39. 10. That he was consumed by the blow of Gods hand: but specially in Psalme 38. Where he saith, That the arrowes of God did sticke fast in him, and his hand pressed him sore. That there was no soundnesse in his flesh, because of Gods anger: and that there was no rest in his bones, because of his sinne. That his wounds did stinke, and were corrupt; that he was troubled and bowed downe greatly. That he went mourning all the day. That his loines were filled with a lothsome disease. That he was feeble and sore broken:

broken: that he roared for the very
disquietnesse of his heart, &c. And
the like we see in the Church, *Lamen.*
1. 11. 12. where she saith, *Behold and*
see, if there be any sorrow like vnto
my sorrow, which is done vnto me,
wherewith the Lord hath afflicted me
in the day of his fierce anger: from a-
boue hath he sent fire into my bones,
and it preuaileth against them. Yea,
what paines did Christ himselfe en-
dure in the Garden, when he sweat
water and bloud? and what torment
vpon the Crosse when he cryed, *My*
God, my God, why hast thou fors-
aken me? I suppose, that at that time
the paines of hell came about him, as
it is said also in *Psal. 18. 5.* I suppose
that then Christ descended into hell,
when he felt the very fire of Gods
wrath in his soule for our sins, when
the Lord withdrew the light of his
countenance, and left him to the
intollerable sence and feeling of his
indig-

indignation. Now if *Dauid*, a man so deare to God: if the Church, bought with so deare a price: yea, if Christ Iesus the Sonne of God, were left to this extremitie of paines: then it followeth vndeniably, That Gods owne deare Saints and children may be visited with very grieuous paine and sicknesse, with painefull nights, yea with nights of paine.

And for the prooffe of the second clause of the Doctrine, to wit, that Gods children may be visited with long and tedious sicknesses, as well as with extremity of paine: consider we first the example of *Aeneas*, who kept his bed, and was sicke of the palsey for the space of eight yeares, Acts 9. 33. Secondly, the example of the poore man, Iohn 5. 5. who had an infirmity for the space of eight and thirtie yeares, lying at the Poole of Bethesda.

Thirdly, the example of the faithfull

full woman, Luke 8.43. who had an infirmitie twelue yeares together, and had spent all her substance vpon Physitians, and could not be healed of any. Yea, as Saint *Marke* is bold to say, She was neuer the better for her tampering so much with Physicke, but rather much the worse, Mar. 5. 26. I might be large in the prooffe of this point, but I will abstaine. Come we to the reasons.

And there be many causes wherefore God doth thus heauily and rediously afflict his seruants.

First, that hereby he might correct *1. Reason*
 some remainder of dangerous corruption lurking in them; according to that in *Esay* 27.9. *By this shall the iniquitie of Iacob be purged; and this is all the fruite, to take away his sin.* Some of Gods children are subiect to spirituall pride, some to rash anger, some to worldly-mindednesse, some to infidelitie, some to neglect of the best
 D things,

things, some to discontentednes with their estate. And the Lord he layeth an heauie chaine vpon their loynes, to correct and mortifie their corruptions in them. And herein God dealeth like a skilfull Goldsmith; he casteth his children into fiery afflictions; not because he meanes vtterly to cast them away, but because he meaneth to take them out more pure, and purged from their drosse of sinne: yea he fineth them seuenfold, that yet they may be more pure.

2. Reason. Secondly, God doth heauily afflict his people, of purpose to weane them from the vaine delights and pleasures of the world. And in this the Lord deales like a nurse; he annointeth the teates of the world with bitterness, to the end that his children sucking them might desire them no more. How came *Jacob* to distaste and to forsake *Labans* family, but by the affliction which he found by

by the change of *Labans* countenance? Gen. 31. How came the Prodigall sonne to be weaned from the citizens seruice, Luke 15. but by the affliction of hunger and want which he found in it? And lastly, how come many of the deare children of God to be so farre mortified to the world, as that they desire to be dissolued, and to be with Christ, but by the bitterness of afflictions?

Thirdly, God doth thus scourge his Church, and afflict his children, for the triall of his graces in them; according to that in 1. Pet. 4. 12. *Brethren, thinke it not strange concerning the fierie triall, which is come upon you to trie you, &c.* 3. Reason

God afflicts his Church, partly for the triall of their patience, to see whether they will submit themselves vnto him, as well in suffering as in doing his will: partly for the triall of faith, to see if they will beleue a-

gainst sence and feeling, and whether they will say with *Iob*, *Though the Lord kill me, yet will I trust in him*, *Iob* 13.15. Yea the Lord afflicts for the triall of wisdom, to see if his children will endeavour to make good use of their afflictions and of their crosses. Thus God I say afflicts for triall.

4. Reason

In the fourth and last place, God sorely afflicteth his Church in this world, that he might the highlier advance it in glorie in the world to come. For howsoever *The afflictions of this present time are not worthie to be compared to the glorie that shall be revealed*, (as the Apostle speakes, *Rom.* 8.18.) yet *our light affliction which is but for a moment, worketh for us a farre more excellent and eternall weight of glorie.* 2. *Cor.* 4. 17.

Thus the holy Martyrs, as they suffered most, so no doubt they are glorified most. And thus many deare Saints of God, which haue endured a
very

very hell of torment here, no doubt but they receiue a more excellent heauen of comfort hereafter: as they haue bene partakers of the suffering, so they are of the consolation.

But to come to the vse and appli- 1. Use.
cation: Is it so, that God doth sorely afflict his deare children? Then this should teach vs in the first place, not to iudge or censure those which suffer, as though they were greater sinners then others. You know what Christ himselfe saith in Luke 13. 2. *Suppose ye, that those Galileans were greater sinners then all other Galileans, because they suffered such things? I tell you nay, &c.* And it was the sinne of Iobs friends to iudge Iob an hypocrite, or a notorious offender, because the hand of God was so heavy vpon him. Let vs therefore learne on the contrary with Gods Church, Iam. 5. 11, *To esteeme them happie which suffer.* Let vs hope, that afflictions layed vpon

pon our brethren or sisters, are signes of Gods loue towards them, and not of his hatred. *For whomsoever the Lord loues, he chasteneth, and scourgeth euerie sonne whom he receiueth*: as we reade Hebrews 12.6.7. And therefore leud and vncharitable is the practise of all such which take vpon them to iudge and to censure many a sound Christian, by their very afflictions, to be hypocrites, to be dissemblers, to be some way notoriously wicked: For else, say they, God would neuer thus haue punished them. O most vniust and rash censure! Doth not God scourge euery sonne whom he receiueth? and shall we not through many tribulations enter into the kingdome of God? Therefore let God be true, and euery rash iudger shall be proued a lyer.

2. Vse.

Secondly, are Gods owne deare children subiect to grieuous and tedious afflictions? Therefore this may be
iust

iust matter of terror to the wicked and vngodly. For if iudgement begin at the house of God, what shall be the end of such as obey not the Gospell of God? as the Apostle speaketh, 1. Per. 4. 17. If God correct his owne with strokes, surely he will punish the wicked with scorpions. If he afflict *Lazarus* here with pouertie and sicknesse, surely he will punish *Dines* hereafter with hell fire.

Yea, if God spared not his Angels which sinned, but cast them downe into hell, and deliuered them into darknesse, to be reserued to iudgement; then how shall the wicked thinke that the Lord will spare them, going on in their sinfull courses? Oh therefore let all the sharp corrections layed vpon Gods children in this life, be so many warning peales to the vngodly speedily to repent, and to turne to God in time, lest worse punishments seise vpon them then ener sei-

sed vpon the elect.

3. Use.

Thirdly, the consideration of this truth, to wit, that Gods children are subiect to so great afflictions; it must teach every one of vs, to be prepared to endure great trials. We must be prepared to endure losse of our dearest friends, losse of good name, losse of our whole estate, losse of libertie, losse of health, extremitie of paines in the body, & that for a long time together: yea we must be prepared for the fry triall; for what do we know, what God hath in store for vs? Lastly, we must be prepared to endure troubles of minde and vexations of conscience; we must be content to be brought to heauen by hell-gates. Brethren, we must not thinke it strange if these things befall vnto vs. The like haue befallen vnto Gods owne sons and daughters that are in the world, or haue bene. Let vs learne to get strength now in the time of our peace;
we

we may haue more vse of it hereafter
then it may be we are aware of.

Fourthly, considering that Gods ^{4. Vse.} elect are subiect to so great afflictions, let vs which enioy freedom from these tormēting miseries, be the more thankfull to God for our freedome. We might liue in sicknesse, in paine, in pouertie, in persecution, in distresse of mind, and yet remaine the true children of God. Therefore what cause of thankfulness haue we, with whom the Lord deales more mildly, and yet giues vs the same hope of glorie, which he hath giuen vnto others which suffer great trials? God deales with vs as he dealt with *Henoch*, he takes vs away, and we hardly see or feele death: whereas many others are carried as it were in a fierie chariot to the kingdome of heauen. Consider this all ye which sit vnder your owne vine and vnder your owne figtree, and be thankfull.

Fifthly,

5. Use.

Fiftly, confidering that Gods children are fubie^{ct} to fo great afflictions; therefore this muft teach vs to haue a fellowfeeling of the miferies of others. We muft not make fmall reckning of their paines, as though they ailed nothing; but we muft compassionate them, and vse all the meanes we can to comfort them, and to fupport them, as we our felues defire to be comforted and to be fupported if we were in their eftate. Be it therefore farre from vs to adde affliction to affliction, or to increafe the sorrowes of fuch whom God hath wounded:

n But let vs rather thinke with *Iob*, that he which is in affliction ought to be comforted of his friends. It is a cruell pra^{cti}fe to lay on more weight vpon a poore beaft, when he is ready to finke vnder that burthen which is vpon him already. So, much more it is a tyrannous fa^{ct} to adde to the sorrowes of them which are already hea-
uie

uie laden.

And thus much may suffice to haue spoken concerning the third doctrine, to wit, that Gods deare children are subiect to painfull and tedious sicknesses.

Many painfull nights haue bene appointed vnto me. Where obserue, that *Iob* doth not say, It was my hard fortune to see much miserie, or by euill lucke and hard chance I came to this affliction; but *many painfull nights haue bene appointed vnto me*: wherein is intimated vnto vs this truth, namely, that *There is no affliction befalleth* ^{4. Doct.} *any of the children of God, be it neuer so sharpe or tedious, but it befalleth by the determinate counsell and purpose of God.* This is manifest out of diuerse texts of holy Scripture, as out of *Esay 45.7. I forme the light, and create darknesse: I make peace, and create euill: I the Lord do all these things.* And out of *Amos 3.6. Shall a trumpet be*

be blowne in a citie, and the people not be afraid? Shall there be euill in a citie, and the Lord hath not done it? But yet this point is more especially proued by that in Acts 4.27. where it is said, Herod, and Pontius Pilate, and the Gentiles, and the people of Israel, were gathered together, to do vnto Christ that which Gods hand and counsell had determined before to be done. Yea indeed, all things both great and small are gouerned and guided by the prouidence of God: there is not a sparrow which falleth vnto the ground, nor an haire which falleth from our head, without our Father; as Christ himselfe saith in Matthew 10. 29. And this truth the Saints haue acknowledged from time to time. If Shemei curse David and raile vpon him, David will acknowledge, that the Lord bids him curse, 2.Sam.16.17. If the Sabeans take away Iobs oxen or his asses, and the Chaldeans depriue him of his camels,

mels; if a fire from heauen take away his sheepe, and the winds stirred vp by Satan destroy his children, yet he will acknowledge, that *the Lord hath giuen, and the Lord hath taken away,* Iob 1. 21.

Yea but this might seeme to be an *Obiect.* hard saying, that God should be the author of all afflictions. For suppose that a man be robbed of all that he hath; is God the cause of the robbery? or suppose a man be wrongfully slandered, is God the cause of the slander? This might seeme to make God the author of sinne.

Nothing lesse. For howsoever God *Answ.* is the author of the actiō, yet he is not the author of the euill of the action: he tempteth no man to steale, he infuseth malice into no mans heart, to moue him to curse or slander. But the euill of the action is partly of the diuell, and partly of man himselfe. Therefore *let no man, when he is temp-*

tempted, say, that he is tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawne away by his owne lust, and is enticed, Iam. 1. 13. 14.

2. Obiect.

But it may be obiected further, Do not many crosses fall out by meere ill lucke? Doth not a mans experience tell him of many ill chances which haue befallen him? Doth not a man sometimes breake his necke, falling from his horse? Doth not a child vpon a sudden fall into a pit, and is drowned? Doth not an axe head flie from the helue, when no such thing is intended, and slayes a man? And what is this but hard lucke or bad fortune?

Answe.

These indeed may seeme to be meere casualties vnto vs, in respect of the suddenesse of them, and because we see not alwayes the causes of them. But with God these things are certaine, and proceed from his decree:

cree: according to that in Pro. 16. 35.
The lot is cast into the lap, but the disposing thereof is from the Lord.

Therefore we must not be like the very heathen, ascribing that vnto chance and fortune, which we should by right ascribe to the prouidence of God.

But to come to the vse and appli- 1. Use.
 cation. Is it so, that all afflictions come by the prouidence of God? Then this must teach vs in the first place, not to murmure, but let vs say with *David*, in Psal. 39. 9. *I was dumbe, and opened not my mouth, because thou diddest it.* If we consider, we haue no cause indeed to murmure against God. For first, he layeth not vpon any of vs the thousandth part of that which we do deserue. And secondly, he causeth those afflictions which he doth lay vpon vs, to worke for our good: so that we haue more cause to giue him thanks, then in any sort to murmure against

against him.

3. Use.

Secondly, considering that all our afflictions are from God; therefore it must teach vs to feare God aboue all. Let vs not feare the diuell, nor tyrants, nor our professed enemies. For none of these can hurt vs without God. But let vs feare that great God, who when he hath afflicted vs here, is able to cast both soule and body into hell fire, Luke 12. 5. It is a miserable thing, that we can feare a great man because he is able to hurt vs, and that we cannot much more feare God which is able to damne vs. This bewrayes a great deale of infidelity in vs: this shewes that we do not belecue the certaintie of Gods threatnings. We consider God onely according to his mercie, and so make an idoll of him: but we feare him not for his iustice. We pretend that we loue God; but where is that awfull respect which we owe vnto him?

Thirdly,

Thirdly, it is so, that all afflictions are from God ? Therefore this must teach vs, that whensoever God doth afflict vs in any kind whatsoever, either in our good names, or in our goods, or in our friends by taking them away, or in our bodies, or such like: it must teach vs I say, to trie our selues and to fanne our selues, what the Lord hath against vs, or for what cause he doth afflict vs. Thus did Moses, Psal. 90. 7. 8. *We are consumed by thine anger, and by thy wrath are we troubled, thou hast set our iniquities before thee, and our secret sins in the light of thy countenance.* And it is a blessed use of afflictions, to make them as our looking glasse, wherein we discern and discover some things amisse in our selues. Let vs therefore which taste afflictions, find out our secret or open sinnes, and then let vs acknowledge them to God, and humble our soules for them; let vs renew our co-
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E uenants

uenants with God of new obedience. Yet let vs iustifie God in all his proceedings against vs, and let vs say, Lord, it is thy great mercy that thou layest no greater punishment vpon me, yea it is thy mercy that I am not consumed and brought to nothing. Let vs say with *Daniel*, *To vs belongeth nothing but shame and confusion*; yea let vs say as the truth is, that hell fire and the second death is due vnto vs. By this humiliation ioyned with resolution of newnesse of life for time to come, we shall obtaine mercy and forgiuenesse of sinnes past, Prou. 28. 13. Secondly, we shall turne away Gods wrath and iudgements from vs for time to come, as Nineue did: and without this repentance, there is no possible escape frō Gods vengeance, but his hand will still be stretched out against vs: he wil breake vs with one breaking after another, vntill we be content to breake off our sinnes. If
we

we will make no end of sinning, let vs neuer thinke that God will make an end of punishing.

Fourthly, is it so, that God is the 4. Use. author of all afflictions? Therefore this must teach vs to flie vnto God for helpe in the time of distresse. We must say with the Church in Hos. 6. 1 *The Lord hath torne, and he will heale; he hath smitten, and he will binde vs up.* We must not seeke to witches or wizzards for helpe, neither must we trust in our Physitians as *Asa* did, in 2. Chron. 16. 12; but we must seeke to the liuing God. I speake not this, to the end we should neglect the meanes, but that we should not too much dote vpon the meanes, as it is the sinne of too many. And I speake it furthermore to this end and purpose, that we might be stirred vp the more feruently to seeke to God by prayer and humiliation in the time of our trouble. For it is too manifest

how earnest we are in seeking after the meanes, while in the meane time we neglect to seeke vnto God by prayer for his helpe. We are like vnto *Rachel* which cryeth (though otherwise a good woman) and saith vnto *Iacob* , *Giue me children or else I die:* not remembring that it was in God onely to giue children. And so we cry with feruency, *Giue me this helpe or else I dye*, whereas it is the Lord onely which is able to helpe.

5. Use.

Fifthly and lastly, Do all afflictions come by the prouidence of God? Then this may be matter of comfort & consolation vnto all Gods afflicted people : for certainly God will lay no other affliction vpon his Saints, but that which is for their good. God is our tender Father, and can we thinke that a tender father will giue any thing to his beloued child , but that which is good and wholesome? God is our faithfull Physitian, and shall we thinke

thinke that a faithfull Physitian will wittingly giue any thing to his patient, which may do harme and not good? God is our chiefe friend, and shall we thinke that our chiefe friend will seeke our bane? Be it farre from vs so to imagine. Yea be assured of this, thou afflicted in Sion, and tossed with tempests; if God did not know and purpose to do thee good by afflictions, I dare be bold to say, he would neuer afflict thee. And therefore say with Christ, and that with comfort and willing subiection, *The cup which my Father hath giuen me, shall I not drinke it?* Ioh. 18. 11. Yea count it for matter of great ioy, that the Lord doth vouchsafe to correct you for your good: for *when ye are iudged, ye are chastened of the Lord, that ye might not be cōdemned with the world;* as the Apostle speaketh in 1. Cor. 11. 33. And thus much for the fourth doctrine, to wit, that all afflictions come

by the prouidence of God, and by his decree and determinate purpose.

When I lie downe, I say when shall I arise, and the night be gone? and I am full of tossings to and fro, &c.

5. Doctr. Whence obserue, That afflictions may be irksome and troublesome to the very children of God. This is manifest by this example of *Iob*. For it appeareth both by his words and by his gesture, how irksome his sicknesse was vnto him. The like we reade of *Dauid*. For how was he perplexed for the losse of his sonne *Absolon*: crying out in a most lamentable manner, O my sonne *Absolon*, my sonne, my sonne *Absolon*: would to God I had died for thee, ô *Absolon* my sonne, my sonne. The like we reade of *Ieremiah* in his fourth chapter, 19. verse, crying out, My bellie, my bellie, I am pained at the very heart, my heart maketh a noise in me. The like we see in *Rachel*, Matth. 2. 18. For, In *Rama* was there a voice heard,

heard, lamentation and weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they were not. The like we see in *Hezekiah*, *Esay* 38. 14. For in his sicknesse he chattered like a crane or a swallow: yea he mourned like a doue. The like we reade of the Church in affliction, *Esay* 59. 11. saying, *We roare like Beares, and mourne like dones.* Yea what shall we speake of *Elias*, who was euen wearie of his life, by reason of the idolatry and persecution in the dayes of *Iesabel*? *1. Kin.* 19. 4. What shall we speake of *Naomie* who named her selfe *mara* or bitter, in respect of her bitter afflictions? *Ruth* 1. 21. What should we mention *Jonas*, who was exceedingly vexed and troubled, when he had no iust cause so to be? *Jonas* 4. 9. Yea my beloued, it befell euen to Christ himselfe to be troubled, and to be sensible of his smart. For else why doth he pray a-

again and again, that *the bitter cup might passe from him*? Or, why doth he cry, *My God, my God, why hast thou forsaken me?* and the like.

Yea, the child of God may be so sensible of his affliction, and his crosse may be so irkesome vnto him, as that he may fall thereby into diuers dangerous temptations.

He may come to thinke that God hath forsaken him, as we see in the example of *Dauid*, *Psal. 77. 7. 8. will the Lord cast off for euer, will he be fauourable no more? Is his mercie cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to be gracious, hath he in anger shut vp his tender mercies?* &c.

Secondly, the child of God in afflictions, may possibly be very impatient, and may vtter dangerous speeches, as we see in the forenamed example of *Ionas*, *I do well to be angry.* Yea, he may come to curse the day of his

his birth with *Iob* and *Ieremiah*. Yea, he may come to haue his words swallowed vp that he cannot pray, *Iob* 6.3.

Thirdly, the very elect may possibly be comfortlesse in their affliction, according to that in *Esay* 54.11. *O thou afflicted, tossed with tempest, and not comforted!* Yea, they may dye mourning, their gray haire may go with mourning to the graue; as *Iacob* speakes of himselfe, *Gen.* 42.38.

And there be great reasons why afflictions are thus irksome to Gods children: as first, because our nature *1. Reason.* is fraile and weake, *our strength is not the strength of stones, nor our flesh of brasse:* as *Iob* speaketh, *Iob* 6.12. but we are fleshie bodies, and therefore very sensible of the least paines.

Secondly, the diuell doth especially tempt vnto impatiencie in the time of our affliction: we haue then of all other times the strongest temptations. *2. Reason.*

rations. When did Satan most tempt *Iob* to curse God, but in the depth of his miserie and calamitie? And therefore it is not much to be maruelled at, if we descrie naturall frailtie and weaknesse in our brethren and sisters at such a time.

3. *Reason.* God deliuers his children to much frailtie, that in their weakenesse his power might be seene. For, how admirable is the power of God, in the preserving of such a man or woman to eternall life! which oftentimes neither know what they do, nor what they say. It is a great worke of God to bring any to heaven though they pray, though they call for mercie, though they giue evidences of faith and repentance; but to bring such to heaven which for the present cannot pray, it is a worke rather to be admired then conceiued.

4. *Reason.* God also suffers his deare children to die vncomfortably for their cause
which

which stand by, as either for the warning of his Saints standing by, to teach them to take heede of nourishing corruption, lest it trouble them at the last: and to forewarne them also to prepare great strength against the needfull time. Or else the Lord doth it in his iustice, to be a stumbling block to the wicked that stand by: that they may depart and say, Lo these are the Professours, these are the holy people, these are the runners to Sermons; and yet you see what ends they make: God blesse me from their profession, &c. A iust iudgment of God, that forasmuch as the wicked will not receiue any good by Gods people in their life time, either by their good counsell, or good example, that therefore they should receiue hurt and bane by their death.

But here some may possibly object: Doth not Christ himselfe say, that *The Comforter shall remaine for ever* 1. Object.

euere with his Elect? Iohn 14.16. Yea, doth he not say further, that *No man shall take away their ioy?* Iohn 16. 22. Which being true, how can it possibly be, that the child of God hauing had at any time sound ioy, should die vncomfortably?

Answer.

To this I answer, that indeed it is true, sound ioy shall neuer vterly be taken away from any elect vessell; but it is not to be denied but the sence & feeling of that ioy may be taken away. Though Christ was alwaies the Sonne of Gods loue, and remained for euere in his fauour, yet he was not alwayes sensible of that loue, which caused him to crie, *My God, my God, why hast thou forsaken me?*

2. Obiect.

If any shall obiekt further, and say; Do we not reade, that the Apostles reioyced, *In that they were thought worthy to suffer rebuke for Christ?* Acts 5. 41. And do we not heare of those holy Martyrs in Hebr. 10. 34. who *suffered*

suffered with ioy the spoyling of their goods? Yea, do we not behold with our eyes, many Christians which depart out of this life with much heavenly ioy? Therefore it may seeme, that the end of Gods children is a ioyfull end.

I answer, it is true that many Christians, yea I hope the most of Gods children depart with ioy. But this is not the condition of all. There be some that go weeping to heauen, as well as there be others which go triumphing. There be some that are carried in fiery chariots with *Elias*, and as it were in a whirle-wind: when others are carried in a more mild manner, or as it were in a horselitter. *Ans^w.*

If any shall yet obiect and say, Do we not reade in Psal. 37. 37. *Marke the upright man, & behold the iust: the end of that man is peace?* Therefore how is it possible that the end of the child of God should be vncomfortable? *3. Obiect.*

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Answer.

It is most true, that the end of Gods children is peace, but this peace is especially obtained in the world to come; for so saith the Prophet: *Peace shall come, and they shall rest in their beds*, Esay 57.2. Yea what saith our blessed Sauour? *In the world ye shall haue affliction, but be of good comfort, I haue overcome the world.* Iohn 16.33.

1. Vse.

But to come to the vse and application of this point: Is it so, that afflictions may be thus troublesome and tedious to the very children of God? Then this must teach vs, not rashly to censure all such as in whom we discouer much weakenesse and signes of impatiency. For in so doing we might quickly come to condemne the generation of the righteous. Shall we iudge *Iob* to be an hypocrite if we heare him cursing the day of his birth? God forbid. Therefore *iudge not, that ye be not iudged.* For with what iudgement

ment ye iudge, ye shall be iudged; and with what measure ye meate, it shall be measured to you againe, Matth. 7. 2.

In stead of iudging and censuring other, in this case rather learne to iudge thy selfe: thinke thus with thy selfe, when thou seest signes of impatieney in good people, first, that surely their pangs & paines are exceeding great, for otherwise they would not thus complaine: and secondly suspect thy selfe, that if thou were in their case, and diddest endure that which they endure, thou thy selfe wouldest be farre more impatient.

Secondly, is it so, that afflictions 2. Use. may be thus tedious vnto the children of God? Therefore this must teach vs to be thankfull to God, when our brethren and sisters make a comfortable end. How great cause had the friends and kindred of holy martyrs to praise God, when they beheld with their eyes the steadfast faith, the vndaunted

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daunted courage, the marvellous patience which appeared in those worthy seruants of God. And so when we behold our friends vpon their death-bed, iustifying God, condemning themselves, laying hold of saluation by Christ, giuing good instruction vnto others, and commending their spirits into the hand of their Lord which hath bought them: surely, I say, in this case we haue great and iust cause to glorifie God. And so much the rather are we bound to be thankful for this, because it is not giuen to all the Saints to haue this comfort at the last: but some vpon their death-beds are cōstrained with Christ Iesus to cry in the sence of their paines, *My God, my God, why hast thou forsaken me?*

3. Vse.

Thirdly, is it so, that afflictions may be thus tedious vnto Gods children? Therefore this must teach all Christians to endeavour and that betimes, to lay the foundation of a comfortable death

death; and for this end we must obserue these rules.

First, we must take away the sting of death, which is sinne. There is nothing which makes death terrible or troublesome vnto Gods child, but sinne: as for the pangs, many Christians haue comfortably endured them, especially being assured of Gods fauour, and also priuie to themselves of a well spent life. But as for such which would not be ruled, but would still retaine a selfewill, their end hath bene cōmonly vncomfortable. Therefore my deare brother and sister, who-soeuer thou art, let my counsell be available with thee; cast away all thy transgressions whereby thou hast transgressed. Spare not thy bosome sins. For I say vnto thee, euery sinne which thou keepest vnmortified, doth threaten to make thy death vncomfortable. Wherefore let vs euery day be lessening the sorrowes of death by

our dayly practise of mortification. Hast thou mortified lust, mortifie also couetousnesse: hast thou mortified couetousnesse, mortifie also pride: hast thou mortified pride, mortifie also rash anger: in a word, hast thou mortified some sinne, strieve to mortifie all sinne. For assure thy selfe, if thou keepe any one sinne aliue, it will be bitternesse in the end.

Secondly, if we desire to make a comfortable end, we must walke faithfully, and labor to glorifie God in our particular calling. How came *Paul* to finish his dayes with comfort, but by this, that he had finished his course? 2.Tim.4. that is, he had bene careful to accomplish the worke whereunto he was sent. For it is not sufficient, my welbeloued, that we obserue with diligence the workes of pietie, and that we walke faithfully in our generall calling as we are Christians, but we must also walke faithfull in our
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particular callings. It is not sufficient to seeme to be a good Christian, but we must be good Magistrats, or good maisters, or good husbands, or good wiues, or good seruants, or good children, &c. We must glorifie God in the ranke wherein God hath set vs, if euer we meane to die with sound comfort.

Thirdly, if we desire to make a comfortable end, we must be carefull to thinke of oure end betimes. When sicknes and death come vnexpected, they are the more vnwelcome, they come as vnbidden guests: but if we haue seriously thought of these things before hand, and made them part of our dayly meditation, then they are the lesse troublesome, and the more easily borne. Euen as a hea-
uie burden, if it be throwne vpon a mans shoulders at vnawares, it is ready to breake his backe; but if he be aware of his burden, and fit himselfe to receiue it, it is farre more tollerable: So

it is with death and sicknesse: if thou thinke of these things before hand, they will be farre more easie; but if thou put this euil day farre from thee, thou shalt find by wofull experience, that vnexpected death is the most bitter and terrible. Therefore let thy bed put thee dayly in minde of thy graue, and thy sleepe of thy death; let the putting off thy garments put thee in minde of laying downe this tabernacle of thy body; yea let thy sheetes put thee in minde of thy winding sheete; and the clothes which couer thee in thy bed, put thee in minde of the earth which shall couer thee in thy graue. Thus thou shalt imitate *Iob* who waited all the dayes of his appointed time vntil his changing came, *Iob* 14. 14. And thus thou shalt imitate many deare children of God, which are taught of God thus to thinke of their mortalitie. Thus thou shalt be more and more mortified to
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the world, and thus no doubt thou shalt make thy end comfortable.

Fourthly, if we desire to make a comfortable end, we must endenour betimes to make our calling and election sure. Thus *Simeon* departed in peace, because his eyes had seene Gods saluation. And indeed how can we expect to die with comfort, while we are vnresolved what shall become of our soules in the world to come? And that we may make our calling and election sure, we must obserue these rules. First, we must be diligent hearers of Gods word; for *Faith comes by hearing*, as the Apostle speaketh. What is the reason that so many wauer? Is it not because they are idle, and because they will not take the paines to heare so diligently, as their case requireth? Secondly, that wee may make our calling and election sure, we must frequently receiue the

Lords Supper. What experienced Christian is there, but he is able to tell you, that the Sacrament by Gods blessing hath a notable confirming and establishing power. And therefore those negligent Ministers are guiltie of the weaknesse of the faith of the people, in that they do not so frequently as they ought, administer the holy Sacrament. Thirdly, if we desire our calling and election to be made sure, then we must pray vnto God, as the Apostles did, that the Lord would increase our faith. For vnlesse Gods Spirit do testifie together with our spirit, we can neuer come to any full assurance. *Paul* may plant, and *Apollos* may water, but it must be God alone which must giue the increase of sauing grace. Fourthly, if we would make our calling and election sure, wee must meditate often of Gods promises, and we must trie our estate by the markes which are peculiar

culiar vnto Gods elect. Fifthly, if we would make our calling and election sure, we must be plentiful in good workes. For whom hath God promised to strengthen vpon the bed of languishing, in Psal. 41.3. but such as consider wisely of the poore? And who are they which lay vp for themselves a good foundation against the time to come, laying hold of eternall life, but such as are rich in good workes? 1. Tim. 6.19. Thus we see the way to a comfortable departure. God almightie giue euery one of vs grace to take this way, that so by our death we may glorifie God, bring comfort & good example to our brethren, and eternall benefit to our owne soules, and that for the merits of Iesus Christ our Lord, to whom with the blessed Father, and the holy Spirit, three most glorious persons, and one God, be ascribed, as is most due, all honour, praise and glorie, all true feare, reue-

rence and obedience, from this time forth for euermore, Amen.

The occasion of this Sermon (as you know) was for the celebration of the funerall of that excellent seruant of God, Mistris *Elizabeth Iuxon*, the late faithfull wife of Maister *Iohn Iuxon* Citizen of this famous citie of *London*. And the reason which moued me to make choice of this Text rather then of any other, was the request of our deare sister deceased, who vpon her death-bed called for her Bible, and turned to this portion of Scripture, and desired me to intreate of it at her buriall. And indeed if I had bene left to mine owne free choice, I thinke I could not haue made a fitter choice of a Text in all the Bible. For the estate of *Iob* described in these words, doth notably answer to the estate of our sister.

For, were the moneths of *Iob*, moneths

neths of vanitie? did they vanish away like smoake? did they passe away quickly like the Weauers shuttle? Euen so it was with the life of this our sister; her dayes were but few and euill; her pilgrimage here was but short; for she was not full seven and twentie yeares old when God tooke her away, as I am informed. As it was with *Enoch*, because he walked with God, therefore the Lord tooke him away in his middle age: euen so it was with this worthy woman; she walked with her God, and therefore he hath now taken her vp vnto himselfe in the midst of her dayes.

Secondly, did *Iob* endure a painfull and tedious grieffe in his bodie? Euen so did this our sister; her paines were very great, her triall was a fierie triall; yea her sicknesse was not onely dolorous, but likewise it was long and tedious, continuing vpon her with great extremitie for the space of a
yeare

yeare and vpwards. God did grinde her in the mortar of his fatherly correction like spice, that so she might be made the more fragrant sacrifice vnto himselfe.

Thirdly, was *Iob* brought by his sicknesse to the sight of the vanitie of earthly things? So was this seruant of God; she had attained an holy scorne of the contentments of this life. For when I demanded of her, whether the comelineffe of the roome where she lay, and furniture of her house did not somewhat tempt her to desire still to liue: she answered me, That nothing in the world did moue her to desire life, no not her very children, which were farre more deare vnto her, then any worldly riches whatsoeuer. So that I found she was quite dead to the world in her mind, before she was dead or deprived of life in her bodie. God grant that euerie one of vs may labour for the like
grace

grace of sound mortification. For, if we be dead and crucified vnto the world, it is a good signe that we are aliue to God.

Fourthly, was griefe and smart irksome and troublesome vnto *Iob* himselfe? Then it was the great mercie of God, to giue patience vnto this our sister in any measure. And let vs not thinke it strange if she roared and cried with paine at some times; but let vs rather feare, that if we had bene in her case, and had tasted her sorrowes, we had bene like to fall into greater extremitie then ever she fell. It is the propertie of a good child to crie whilest he is a beating, as well as of a bad. But here is the difference; a good child, when the smart is gone, will kisse the rod, and loue his parents, and be sory for his fault; whereas a wicked child will murmur against and hate his parents. Now this our worthy sister shewed her selfe to be

be a good child; for she cried when she felt the smart: but when she had any mitigation, she condemned her impatiencie, and iustified God, kissing his rod, by shewing a very tender affection of loue to God, whensoever she thought or spoke seriously of him.

Fifthly, were these painfull nights appointed vnto *Iob*, not by fatall necessitie, or by chance and fortune, but by the prouidence of God? Euen so it was with this our sister. For howsoever the first occasion of her sicknesse might seeme vnto vs to be meerly casuall; yet the truth is, that euen casualties themselves are guided by the diuine prouidence. For (as *Salomon* saith) *The lot is cast into the lap, but the whole disposition thereof is from Iehouah*, Prou. 16. 33. And thus I haue declared vnto you, how fitly this Text doth answer vnto this present occasion. Now may it please you further

further to consider the spirituall estate of this our sister.

And her spirituall estate shall appeare by a strict and serious examination which she tooke of her selfe in the time of her health. It is set downe with her owne hand, and was found by her husband after her departure, amongst the rest of her things which she most esteemed: and for my owne part, I know them to be no fables. For I knew her spirituall estate, by five yeares experience, liuing in the house with her. Now I thought good to make them publike, not onely for a due memoriall of this blessed seruant of God; but also for the common good of Gods Church: as being indeed exceedingly importuned by good people thereunto. If you desire to reape benefite by the markes, reade them not as a bare report or commendation of the partie deceased; but duly obserue euery marke what

what it importeth; and next, obserue in what maner it was found in this worthy woman: thirdly, weigh well the places of Scripture which are alledged to proue the Markes to be peculiar to Gods elect: and lastly, examine whether thou findest these signes in thy selfe or no; for this is the way to benefit by them.

The Markes which this our sister found to be wrought in her, by Gods holy Spirit, are many: I will reduce them to as few heads as I can, for the helpe of your memorie: I will not adde any thing aboue the sence of that which she hath written; onely it shall be my endeouour to bring that which she hath written, into distinct order for better capacitie, and to declare vnto you my owne particular knowledge concerning her estate. And the Markes are these following, being noted in the small letters for distinction. And behold, she that
is

is dead, shall yet speake vnto you.

The first Marke.

*First, I desire to be exercised in the word day and night: and I finde a wil-
ling receiuing of Gods commandements,
they are not grievous.*

And that this precious signe was in this worthy woman, let her practise shew it. To my knowledge, when she was in the Citie, she heard for the most part, nine or ten Sermons euery weeke; whereof foure of them constantly vpon the Sabbath day, besides catechizing. Also, she read daily morning and euening some part of the Scripture, from the beginning of the Bible vnto the end thereof. And she did not reade the Scripture as many do, in haste, but with serious consideration, application, and meditation. Moreouer, Gods commandements were not grievous vnto her,
but

but she obeyed them with chearefulnesse. I neuer made any motion vnto her for any that were in distresse, but as soone as she heard it, she obeyed. Yea, the word was so farre from being grieuous, as that it was *more sweete then the hony and the hony combe*, (as she acknowledged.) Yea she slept euerie night with this meate in her mouth: the word being her last meditations in the night, and her first thoughts in the morning.

And this constant meditation of Gods word, is giuen as an infallible marke of a blessed person in Psal. 1. *In that Law will he meditate day and night.* And if this be a signe in any, then much more in this good Christian. For indeed, vntill it pleased God to conuert her soule (which was about fve yeares ago) she walked according to the course of the world, and maruelled (as she her selfe confessed) what people meant to runne dragling

dragling to Sermons. But the Lord changed her mind, and then I thinke she ranne as fast to Sermons as the rest of her brethren & sisters; I meane as the rest of Gods deare Saints and children.

The second Marke.

*The word worketh in me a redresse
of my wayes.*

And that this signe was in this worthy woman, it was euident vnto me, who was made thoroughly acquainted by her voluntary confession, with her estate. She acknowledged vnto me, after her conuersion, how vaine her course had bin in former times. Yea she concealed not from me the greatest sinnes that euer she committed in all her life time. And therefore I saw with mine eyes, what an admirable redresse of wayes the Word and Spirit of God had
G wrought

wrought in her. Now brethren, when the Word of God works a through and effectuall redresse, it is an euident signe of a happy estate and condition. For the VWord worketh effectually in none but in such which do beleue: as we gather out of the words of the Apostle in 1. Thessal. 2.13.

The third Marke.

I finde a respect to all the commandements of God, desiring to obey in the least commandement as well as in the greatest; I find a willingnesse to obey against profit, pleasure, credite, ease, libertie, and the liking of carnall friends.

And that this signe was in this worthy Christian, it is also euident. She hath desired to obey in the least, and much more in the greatest commandements. She, for her part, made conscience, as well of litle oaths
as

as of great; of deceiuing in a shilling,
as well as in a pound; of the lust of
the eye, as well as of the act of vn-
cleanenesse; of words, as well as of
deedes; and of thoughts, as well as of
outward practises. This was manifest
vnto me by her complaints against
her selfe, in such things as a carnall
hypocrite would haue esteemed but
motes, whereas she esteemed them
beames. And that she had a willing-
nesse to obey against profit, it is like-
wise euident; for she was an especiall
meanes to perswade her husband, not
to incomber himselfe with too much
worldly imployment, but rather to
content himselfe with lesse worldly
game, and to redeeme time for hear-
ing Gods word, and for other holie
occasions. Secondly, she obeyed a-
gainst pleasure; for whereas she had
wont to seeke her bodily recreation
vpon the Sabbath day, in walking vp
and downe, in sitting at her gate, in
G 2 talking

talking of worldly matters , and such like : now she was growne so deuout and pious , as that she made conscience to expell worldly thoughts vpon the Lords day , as appeared by many godly questions , from time to time put forth vnto me by her. Thirdly , she obeyed against credite; for whereas in her carnall estate , her carnall neighbours respected her ; afterwards , when they obserued this godly change in her , they ceased to giue her that respect which was due vnto her ; yea indeed they enuyed, hated, and neglected her . Fourthly, that she obeyed against libertie and ease, it was also manifest; for whereas in her carnall estate she could take libertie to keepe her bed vpon the Sabbath day till eight of the clocke, now in her spirituall estate, she could affoord to rise by five a clocke in the morning , and that in the cold winter, and when she was with child, and

to go to the Lecture in the citie at six a clocke; and this she did constantly. Fifthly, that she obeyed against the liking of carnall friends, it was also plaine: for they stormed against her for these godly courses, and did not spare to tell her, That if she thus proceeded, she would vtterly vndo herselfe, and ouerthrow her estate: and yet, against all these pull-backes, she held on her godly course vnto the end.

And know this my deare brethren, that there is no surer euidence of a good estate then vniuersall obedience. What was it that confirmed the estate of *Zachary* and *Elizabeth* to be a blessed and happie estate, but this, in that *they walked in all the commandements of God, without rebuke?* Luke 1. 6.

The fourth signe or Marke.

I find feruency and frequencie in prayer, in secret.

Concerning the feruency of this good woman in prayer, and that in secret, I my selfe haue bene an earewitness, for I haue heard her pray when she was not aware of me. And for her frequency, the family are not ignorant how exactly she kept and obserued her religious houres in priuate. There is no hungrie person doth more duely obserue his mealtimes, then this faithfull person obserued her times for prayer and reading.

And who will not easily acknowledge, that the true spirit of prayer is a notable signe of a blessed estate? For God doth powre the spirit of prayer vpon none, but vpon such vpon whom also he powreth the spirit of grace, Zach. 12. 10. And what saith
blessed

bleſſed Paul? Whoſoeuer ſhall call vpon
the name of the Lord ſhall be ſaued,
Rom. 10. 13. Yea what ſaith Chriſt
himſelfe? Matth. 6. 6. Pray vnto thy
Father in ſecret, and the Father which
ſeeth in ſecret, ſhall reward thee o-
penly.

The fiſt Marke.

*I find a ſtriving againſt the moſt ſe-
cret corruptions of nature, I bewaile my
transgreſſions againſt the inward wor-
ſhip of God, as well as againſt the out-
ward; I bewaile the hardneſſe of mine
heart, and mourne becauſe I cannot
mourne as I ought.*

How exceedingly this holy Chri-
ſtian did bewaile her faylings againſt
the inward worſhip of God, I was
not ignorant: for many a time hath
ſhe complained vnto me, what di-
ſtractions ſhe hath found in prayer,
and in the hearing of Gods word.

Yea she obserued the subtiltie of Satan, how he would thrust other good motions and meditations vpon her vnseasonably, of purpose to hinder her in her present holy businesse: and moreouer, mine eares were continually filled with her complaints in respect of hardnesse of heart, and with her mourning because she could not mourne as she ought. And that she had a struing against the most secret corruptions, it was likewise apparent vnto me, which was made acquainted with her spirituall estate: for it was her godly care still to be instructed how she might cast out and resist euill motions, groning and sighing vnder them, as vnder a most vncomfortable, heavy, and intollerable burden.

Now what greater signe is there of a good and gracious estate, then to be sensible of the combate of the spirit against the flesh? What greater euidence

uidence was there that *Paul* was now a regenerate person, then this, to wit, that he found this struiuing in his heart, and that he was sensible of the law of his minde resisting the law of sinne which was in his members? Rom. 7. 23. What greater signe was there that *Rebecca* was conceiued with child, then when she felt such a strugling within her selfe betweene the children, as she neuer felt before? So what greater euidence that we are conceiued of Christ, then when we feele him sensibly strugling in vs against the old Adam?

The sixt Marke.

I find a dislike of sinne in all, euen in them that are most deare vnto me.

This marke I know to haue bene in this worthy woman: she griued for sinne in kinred, in familiar acquaintance, in seruants, in children.

Yea

Yea she griued for the very appearance of euill, as when she saw that some walked not wisely in the vse of Christian liberty, as in the vse of recreations and such like. And much more did she griue for the common swearing in the land, for sabbath-breaking, for whoredome which is so ordinary, and for all such abominations.

Now to griue for the abominations of the time, is an vndoubted signe of a good and happie estate. For whom doth God set his marke vpon for his owne, Ezech. 9. 4. but vpon such as sigh and cry for the abominations of Ierusalem?

The seuenth Marke.

*I desire to stirre vp mine affection
after God, and to auoyde what might
steale away mine heart from him,
delighting in all the wayes whereby
mine*

mine heart might be inflamed towards him.

This marke was apparently in this our sister by these signes. She feared both the company and doctrine of such Ministers, as she perceiued would giue her too much liberty. She was likewise best pleased in the greatest strictnesse, so that it were not curious but commanded of God. She maintained in her selfe a godly iealousie, lest that riches and worldly contentments should lessen her affection to Christ. She was fearefull to lose any part or dram of her first loue. She delighted most in such conference, both at her table, and in company, which sauoured of religion: it was her griefe to heare some how they would spend their precious time in frothie discourse, preferring trifles and toyes before such speech as might haue ministred grace to the hearers. So that it was

was euident, that she delighted in such wayes whereby her heart might be inflamed to loue God. Yea I do suppose, that her inner man was come to that degree of loue and zeale, that she desired to heare no other noyse but the noyse of Gods word, nor any other knocking but the knocking of Gods Spirit at the doore of the heart. She found that want of Gods word publicly preached in the time of her long sicknesse, as that she resolved, if God would giue her but so much strength to endure to be carried in a chaire to the Church, she would desirously go.

Now what surer signe is there of a blessed estate, then sincere inflamed loue to God? The Lord promiseth to shew mercy vnto thousands of them which loue him, and keepe his commandements, *Exod. 20.*

The

The eight Marke.

*I find an holy rest and quietnesse of
conscience, with spirituall boldnesse, and
confidence of trust in God sometimes.*

She found that degree of spirituall boldnesse to my knowledge at some times, as that in her perfect health she hath desired to be dissolved, that she might not liue to haue that confidence weakened. She acknowledged vnto me in the midst of many temptations vpon her death-bed, that the Lord had freed her heart from hellish feares, and that she found much peace. Yea not many dayes before her departure out of this life, she made a very excellent sensible acknowledgement of the goodnesse of God vnto her, and how she knew that it should be well with her after this life ended; blessing God withall for the benefit which she had receiued by the Ministerie of the Word,

Word, and exhorting her kinred and friends which were about her, that they should be carefull to heare Sermons, and to meditate of them. Yea she did so speake with that euidence of Spirit, as that she drew teares from them which heard her at that time.

Now what more euident marke is there of a true Christian, then a sound faith? what surer testimony then the testimony of Gods owne Spirit bearing witnesse with our spirits that we are the children of God? Rom. 8. 16. Now indeed this our deare sister did not feelee this full assurance at all times, but she groined many a time vnder the sence of much vnbeleefe. But what experienced Christian doth not sufficiently know, that the deare children of God are subiect to these pangs? in so much that we say, That surely that man or woman neuer beleued aright which neuer doubted. But my deare brethren remember the
estate

estate of that good father in *Marke* 9. 24. No sooner did he belecue, but presently he was made sensible of his vnbeleefe. For thus he cryes with teares, *Lord I belecue, helpe my vnbeleefe.*

The ninth Marke.

I find a desire of the practise of mortification of sinnes past and present. There is no sinne but I could willingly iudge my selfe for it, so soone as I know it to be a sinne.

This holy seruant of God, she was come to that degree of mortification vnto her especiall sinnes, that she did not onely quite forsake the practise of them, but also she lothed them inwardly, and confessed to the glory of God, that she found her selfe quite dead to the least pleasing motion tending that way. And her especiall sinne hauing bene the abusing of things

things lawfull, she came so farre to be mortified, as that she was tempted to abhorre euen the lawfull vse. She was inclined not onely to an holy reuenge vpon her selfe, but euen to exceed in that reuenge and selfe-iudging.

Now what greater argument is there of our spirituall rising with Christ, then if we mortifie our earthly members? Coloss. 3. 1. 5. and what greater signe that we shall escape the iudgement of God, then if we iudge our selues? 1. Cor. 11. 31.

The tenth Marke.

I loue all Gods children, and that for the truths sake: I esteeme them the onely excellent people in the world.

She loued poore Christians as well as the rich, to my knowledge; she preferred them before rich kinred. She loued them meereley for their graces, and

and not for worldly respects. For indeed she was a giuer, and not a receiver. So that it was not with our sister as it is with the children of this world, which speake euill of all such as will not runne with them to the same excessse of riot. She was farre from condemning of Gods deare children, vnder a colour as though they were Puritans and Precisians, and irregular persons, or the like. But she iudged as *Dauid* did in Psal. 16. that those that feared God, and were endued with grace, they were the Excellent ones. All that she hated in them was their corruptions, which they themselues also hate.

Now whosoever they be which haue their hearts sincerely seasoned with true Christian loue, it is an euident signe that they are the children of God. For as the Apostle speaketh, *Euery one which loueth, is borne of God, and knoweth God,* 1. Ioh. 4. 5. 7. And

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again he saith, in the 16. verse of the same Chapter, *He that dwelleth in loue, dwelleth in God, and God in him.*

The eleuenth Marke.

I desire after puritie, and to be holy as God is holy.

This our Christian sister laboured against all impuritie both of flesh and spirit: the least secret impure motion did much vex her, as appeared by her feeling complaints. And as for holinesse, I am perswaded she affected it farre aboue saluation: for what was still her especiall request? euen this, that God would be pleased to giue her a more holy heart. And moreouer, the more holily that any Minister preached, the more was she delighted to heare him. The more holily that any one conferred, or prayed, or gaue thanks, the more heartily she shewed her zeale in saying

ing Amen. And indeed, as for Sermons, and prayers, and thanksgiuing, which seemed to be very eloquent, if there was not some holy zeale in them, they were but a burden vnto her. Yea shee stood so affected vnto holinesse, as that sometimes walking in her hall vpon the Sabbath day, and conferring of Gods word, she hath heartily desired, neuer to go againe into the world, but if it were the will of God, that shee might spend all her dayes in that blessed fellowship with God. And yet she was none of those that liued inordinately or idlely, who liuing by the sweate of other mens browes, vnder the colour of giuing themselues vnto holinesse, do altogether neglect or cast off their particular callings, especially if they be any thing painfull. But she thus spoke, being carefull of that holy condition, If it might stand with the will of God.

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By these symptomes and signes, we may see how this our sister stood affected for holinesse. And what greater signe is there of a true child of God, then holinesse? Be ye sure, saith *Dauid* in Psalme 4. that God hath chosen to himselfe a godly man. And Saints or holy persons, is one of the names which is giuen of God vnto his children in the holy Scriptures, as you are not ignorant.

The twelfth Marke.

I desire to be good at home as well as abroad, in absence of others as well as in presence, in secret as well as openly.

Concerning the domestical goodnesse of this our sister, we had sufficient knowledge: for we dayly beheld her Christian practise. And how constant she was in her holy courses in our absence, I haue bene sufficiently infor-

informed by others which were in the family. She had attained that degree of sinceritie, as that her studie was to hide her graces, at least so farre as grace could be hid. For you know that grace is like sweete oile, it will vtter it selfe in the sweete sauour whether the Apothecary will or no. Fearfull she was lest any should thinke more to be in her, then she thought to be in her selfe. She hated vaine shewes; she could not brooke those that would publikly make shew of more then was manifest by their priuate practise, was in them.

Yea vpon her death-bed she affirmed, that she had nothing in her selfe to comfort her but poore sinceritie. She knew that howsoever she had walked weakly before God, yet she had walked sincerely. Another argument of her sinceritie was this, in that she desired her estate to be thoroughly sifted both in health and in sicknesse.

And to that end, in health she repaired to godly Ministers for the triall of her estate; and also in sicknesse she desired the iudgements of more then of one Minister, that she might know the very truth of her estate. Yea she desired to heare of her sinnes, and to that end desired me, either in my owne person, or by some other good Minister, to preach a Sermon of the cursed estate of man by nature, and of the vttermost terrours of the Law against sinne; that so her stonie heart might be more and more broken: and for that paines she would haue giuen me or any other Minister of Christ, which would haue made the Sermon, a large reward in gold.

Now what greater signe is there of a good estate, then is sinceritie? What greater euidence was there of *Dauids* blessed estate then this, to wit, that he walked in the vprightnesse of his heart in the midst of his house? Psal. 101. 2.

The

The thirteenth Marke.

I can pray for mine enemies, and humble my soule for them in their distresse; I will be at peace with them without reuenge, I can forbear them, when I could bring them to shame.

That this seruant of God could pray for her enemies, and humble her soule in their distresse, we may well beleue it if she auouch it: for great was her truth in speech, and thoroughly tried. I do not denie but she might sometimes report an vntruth, as receiuing it by report from others whom she beleued: But to speake a lie, or to speake against her owne knowledge, to wrong any, or aduantage her selfe, it was farre from her. Againe, that she would be at peace with her enemies, without reuenge, and without seeking their shame, it was manifest. For when some had ex-

ceedingly wronged her by their slanderous tongues, after she had conferred with me, what I thought she might do with a good conscience in such a case; she was content to sit downe vnder the wrong, being perswaded that God would cleare her innocencie as the light at noone day. And this was the more excellent patience in this our godly sister, because indeed by nature she was verie cholericke, and subiect to passions.

And what greater evidence is there of a good estate, then to forgiue our enemies? For Christ him selfe hath said, that *If we forgiue men their trespasses, our heauenly Father will forgiue vs our trespasses*, Matth. 6. 14.

The fourteenth Marke.

I finde a willingnesse to suffer any thing for God, by his assistance.

She

She was content (for the present) to endure the hatred of the world for her profession sake, to endure the persecution of the tongue, and the taunts of carnall friends. And these sufferings she did not much respect. Nay further, she was very mindfull of the fiery triall which might come vpon vs: and she for her part looked for it, and prepared for it: Yea, she was minded rather to burne at a stake, then euer to yeeld vnto Poperie, or to betray the truth of the Gospell. And in these godly resolutions, she did not trust in any sort to her owne strength, but was very iealous how she should be able to endure the fire: Oh said she, how shall I endure to be drawne vpon an hurdle vnder Newgate, and to be bound vnto a stake, to suffer the violence of the fire? &c. But yet she still was comforted with this, namely, that God was able to cause her to stand.

And

And what greater signe is there of a sound estate, then when it is giuen vnto vs, *not onely to beleue in the behalte of Christ, but also to suffer for his sake?* Phil. 1. 29.

The fifteenth Marke.

I desire to deale faithfully in the charge and calling in which I am, and to discharge it in the conscionable feare of God.

This our sister was not onely faithfull in her generall calling, but also in her particular. For first, she was a very faithfull wife, her very desire was subiect to her husband. I am perswaded, that if her husband had commanded her to do the vilest drudgerie about the house, she durst not haue refused, in verie conscience of Gods Law. And moreouer, whereas in her carnal estate, it was her com-
mon

mon practise to put forth her children to be nursed abroad, according to the practise of the proud women in our times : when the Law of God beganne to be written in her heart, she durst no longer nurse her children abroad, but tooke paines to nurse them with her owne breasts. Againe, she did most diligently o-uersee the wayes of her family : and she eate not the bread of idlenesse, but still she employed her selfe in some commendable employment. And as for her children and seruants, she did diligently instruct them in good wayes. She was grieued at any prophanenesse found in them : she mourned for them : she prayed for them ; she pitied their estate : and as for the soule of her louing and kind husband, she had an especiall care.

Now it is an especiall marke of a true conuert, to be found faithfull in the particular calling. As we see it

is

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Now it is an especiall marke of a true conuert, to be found faithfull in the particular calling. As we see it
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is giuen by *Paul* as an euidence of the truth of the conuerſion of *Onesimus*, that now he was become profitable vnto his maiſter, *Philem. 11.*

The ſixteenth Marke.

I deſire to glorifie God by a fruitfull profeſſion.

The faith of this our ſiſter was no dead faith. To my knowledge ſhe was exceeding fruitfull in good workes. What money ſhe had of her owne in the time of her health, ſhe diſtributed it freely, partly to poore Preachers about this Citie, partly alſo to poore Chriſtians. She was like vnto *Dorcas*, ſhe made garments, and that both woollen and linnen, & gaue them vnto poore Chriſtians, and to their children. She was a friend of the fatherleſſe and of the widow: and what ſhe had not of her owne

to

to releue Gods poore, she intreated her husband to supply. Yea, she was a very patronesse for such as were in distresse; she was a blessed instrument to stirre vp her willing husband to many secret gifts, and bountifull almes-deedes, especially vnto them which were of the houthold of faith. To my knowledge she hath giuen gold and siluer plentifully, to some more, and to some lesse. And amongst the rest of her charitable workes, I remember that she gaue to the Minister which was the means (vnder God) of her conuersion (as she supposed:) She gaue, I say, vnto him, by the consent of her husband, the summe of fiftie pounds, besides a large portion which she begged of her husband to be distributed after her death vnto charitable vses. The sicke had cause to blesse God for her in her health, for she visited them with meate, with bodily presence, with

with necessarie helpe both by her selfe and by her maides. And many that enioy health, haue great cause to blesse God for her in her death, in respect of her liberall gifts. And for mine owne part, I haue especiall cause to blesse God in her life and in her death; for a most kind mother and nurse she was vnto me.

Now this fruitfulnessse did argue the goodnesse of the Tree; for how doth a Christian shew his faith, but by his workes? And the Lord (as you know) promiseth a Prophets reward vnto such as do good vnto his members, Matth. 10. 42. Yea, at the day of iudgement Christ will say vnto all such fruitfull ones, *Come vnto me, ye blessed of my Father, inherite the kingdome prepared for you from the foundation of the world. For I was an hungred, and ye gaue me meate: I was thirstie, and ye gaue me drinke: I was a stranger, and ye tooke me in: naked,*
and

and ye clothed me : I was sicke , and ye visited me : I was in prison , and ye came vnto me.

The seuenteenth Marke.

I find a daily holy strife to preserue graces giuen vnto me , and to preuent falling away.

She continued faithfull to the end in the most substantiall graces. For howsoever shee mourned for the want of that degree of ioy which she had felt in former times, yet she continued in repentance, in the practise of holinesse and righteousness, in a tender loue to God, and to his word and children, in holy zeale, and fruitfulnessse euen to the last period of her dayes. And indeed her want of full ioy was so sanctified vnto her, that it was a furtherance to a better grace, namely to repentance and selfe-deniall, and base esteeme of her selfe.

And

And I call repentance a better grace then ioy, because howsoever ioy is a most excellent gift of the Spirit, yet vnto vs repentance is more profitable. For I make no doubt but that a mourning Christian may be saued without rauishing ioy, & that Christ may wipe away his teares in heauen, but no Christian shall be saued without repentance and selfe deniall.

Now constancie and perseuerance in a good and holy course, is an vndoubted argument of a blessed and happie estate; as doth appeare by the words of our blessed Sauour himselfe, Marth. 10. 22. *He that endureth to the end, shall be saued:* and Reuel. 2. 10. *Be thou faithfull to the death, and I will giue thee a crowne of life.*

The eighteenth Marke.

I find an vniuersall change in my selfe, from that which I haue bene in former times.

This

This marke and the two following, I propounded vnto her vpon her death-bed; which I mention now because they are as vsful for the church as the former markes which I found noted in her paper. And that this signe was in our sister as well as the former, it was euident. For there was a maruellous change wrought in her mind and vnderstanding. She that before knew not the right hand from the left in religion, she was growne to a very great vnderstanding, in so much that she was able both to speak diuinely, to instruct her seruants and children, and to write letters in the very language of Canaan with great sufficiency.

Secondly, she found a change in her will and affections. For she that was dead before vnto any sound pietie, now she was reuiued aboue all things to affect and to seeke Gods kingdome.

I

Thirdly,

And I call repentance a better grace then ioy, because howsoever ioy is a most excellent gift of the Spirit, yet vnto vs repentance is more profitable. For I make no doubt but that a mourning Christian may be saued without rauishing ioy, & that Christ may wipe away his teares in heauen, but no Christian shall be saued without repentance and selfe deniall.

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I

Thirdly,

Thirdly, there was an euident change in her life and conuersation; this we all knew which knew her, and can testifie.

Now wheresoeuer this vniuersall change is, from darknesse to light, from euill to good, from the power of Satan to God; it is an euident signe of effectuall calling; and effectuall calling is an vndoubted signe of election. 2. Cor. 5. 17. *If any man be in Christ, he is a new creature; old things are passe away, behold all things are become new.*

The nineteenth Marke.

I find an utter deniall of my selfe, I know that in me, that is, in my flesh, abideth nothing which is good.

This blessed seruant of God had attained a great measure of selfe deniall. She groined long vnder the burthen of the feeling of spirituall wants.

She

She admired any ones graces saue
her owne: she lothed her own prayers
for want of sufficiency and zeale: she
was alwayes cōplaining for the most
part of her spirituall wants. She was
brought to plaine nothing in her
owne eyes. She esteemed herselfe to
be poore, yea to be a plaine begger
in grace, as all those knew which
knew her thoroughly.

Now my beloued, what greater
signe is there of a true disciple, then
selfe deniall? What greater signe of a
safe estate, then spirituall pouerty, felt
and groned vnder? For what saith our
blessed Sauour? Matth. 5. 3. *Blessed
are the poore in spirit, for theirs is the
kingdome of heauen.* Yea whosoever
do loathe themselves for their iniqui-
ties, and much more for their spirit-
uall wants, and for the euill of their
good workes, it is euident that they
are in the couenant of mercy, Ezek.
36. 31.

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The

The twentieth Marke.

*I find mine heart inclined to seeke
after God and Christ in the use of diuine
ordinances with feruency.*

This signe our sister acknowledged
vpon her death-bed also; for when I
demanded of her in the sence of her
present wants, whether her cōscience
did not testifie with her, that in her
health she had zealously sought after
God: She made me answer, That her
chamber, and closet, and orchard, and
garden, and watergate, and turret, and
euery corner could testifie that she
had dearely and earnestly sought af-
ter God. Yea out of that knowledge
& experience, which I had of the holy
courses of this sanctified woman, I
may well say, that it was with this wo-
man in some measure as it was with
David, Psal. 42. *As the Hart panteth
after the water brookes, so panted her
soule after thee o God.*

Now

Now where there is giuen this strong affection after God, the affection being constant, and also ioyned with a feruent vse of the meanes, it is an euident signe of a blessed estate. For *blessed are they which hunger and thirst after righteousness, for they shall be satisfied, Matth. 5.6.*

Thus I haue for the common good set out vnto you the markes and euidences of a blessed woman. I haue spoken that which I knew in her. And the vses which I would haue you to make of that which hath bene spoken are these. First, giue thanks vnto God for his wonderfull worke vpon our sister. Secondly, learne henceforth not to iudge of Christians by the outward appearance. For it may be, many which did not so thoroughly know her, would not haue thought that she had bene so rare a woman. Thirdly, learne not to enuie the good name or praise of others, but learne to be of

Salomons mind, Pro. 31. 31; where speaking of a good woman he saith, *Giue her the fruite of her hands, let her owne works praise her in the gates.* Fourthly, examine thine owne estate by these markes, and that by weighing euery particular signe, with the explanation and confirmation of the same. Fifthly, pray vnto God that thou maist finde them in thy selfe. Sixtly, if thou doest find them in thee vpon diligent search, then see thou be thankful to God, the giuer of all grace: and say with *Dauid*, Psal 16. 6. *The lines are fallen vnto me in pleasant places, I haue a goodly heritage.* Yea say with him in Psal. 23. 4. *Though I walk through the valley of the shadow of death, I will feare none euill.* The which childlike boldnesse, and holy confidence, God Almighty giue vnto vs all, and preserue in vs vnto the end, and that for Christ Iesus sake, our onely Lord and Saviour, Amen.

FINIS.



